

FEDERAL COUNCIL

Bulletin

VOL. XXVI, No. 2

FEBRUARY, 1943



A CALL TO UNITED WITNESS

"In days when Christianity itself in its fundamental principles is unchallenged, it may seem natural to lay most emphasis on the points which distinguish one communion from another. But in days like these when the basic principles of Christianity are widely challenged and in many quarters expressly repudiated, the primary need is for clear and united testimony to Christianity itself. . . . Our differences remain; we shall not pretend that they are already resolved into unity. But we take our stand on the common faith of Christendom, faith in God, Creator, Redeemer and Sanctifier; and so standing together we invite men to share that faith and call on all to conform their lives to the principles derived from it. . . . We owe united witness as a duty to our nation and to the hope of Christian civilization. But we owe it still more to our Lord Himself. While we show ourselves to the world only as divided, we alienate men from Him. Only as we unite to present Him to men as the one Lord of life, our life and theirs, can we be true witnesses to Him."

THE ARCHBISHOP OF CANTERBURY.

(Reprinted from *The Church in the World*, the bulletin of the British Council of Churches, November, 1942.)

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
Chicago, Ill. February 7-12, 1943

FEDERAL COUNCIL OF CHURCHES EXECUTIVE COMMITTEE
New York, N. Y. March 16, 1943

UNITED STEWARDSHIP COUNCIL
Philadelphia, Pa. April 14, 15, 1943

FEDERAL COUNCIL OF CHURCHES EXECUTIVE COMMITTEE
New York, N. Y. May 18, 1943

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA,
GENERAL ASSEMBLY
Dearborn, Mich. May 26, 1943

PRESBYTERIAN CHURCH IN U. S., GENERAL ASSEMBLY
Montreat, N. C. May 27, 1943

PRESBYTERIAN CHURCH IN THE U.S.A.
Detroit, Mich. May 27, 1943

REFORMED CHURCH IN AMERICA, GENERAL SYNOD
Pella, Iowa June 3, 1943

NORTHERN BAPTIST CONVENTION
Denver, Colo. June 15-20, 1943

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVI, No. 2

FEBRUARY, 1943

THE EDITORIAL OUTLOOK

A Prayer for Courage Today

O God, Who rulest the world from end to end and from everlasting to everlasting; speak to our hearts when courage fails, and men faint for fear, and the love of many grows cold, and there is distress of the nations upon earth. Keep us resolute and steadfast in the things that cannot be shaken, abounding in hope and knowing that our labor is not in vain in Thee. Restore our faith in the omnipotence of good, renew in us the love which never faileth; and make us to lift up our eyes and behold, beyond the things which are seen and temporal, the things which are unseen and eternal; through Jesus Christ our Lord. Amen.

Preaching in Europe Today

Another evidence of the continuing exchange of views and the maintenance of fellowship within the Church across national frontiers even in wartime is found in the publication by the Study Department of the Provisional Committee of the World Council of Churches of an extensive study on European preaching in wartime. A digest of the study has been published in INFORMATION SERVICE of January 16, 1943. Documents are included from Denmark, Finland, France, Germany, Holland, Norway, Sweden and Switzerland. English material included in the Geneva study is omitted from the digest because it is relatively accessible in this country.

The digest constitutes one of the most significant and useful documents revealing the life of the Church which has been published in this country during the war. If anyone believes that the churches of Europe have become merely the nationalistic agents of the state, he should read this report to be convinced that at least a significant portion of the preaching in the churches of Europe has maintained an appropriate perspective with regard to the war. One editorial conclusion adequately justified by the material is that "the outbreak of the war aroused the congregations to a new life and to a new trust in the Church as the only institution which has a clarifying and liberating message."

In the preaching reported, considerable attention is given not only to the consolation of the Gospel and the strength of faith in suffering but also to an analysis of the meaning of the war as indicating the judgment of God, the need for repentance and the importance of the Church's persisting in its loyalty to its Master. A constantly recurring theme is the prophetic function of the Church in the world and in the nation, proclaiming eternal truths and reminding the nation that it is not morally autonomous but that it subsists under the governance of God.

From many quarters comes the testimony that the war has not divided the Body of Christ. It is obvious that the Ecumenical Movement is much more than an organization or an interest in ecclesiastical relationships. The Church about which these preachers speak is the Ecumenical

Church. It is recognized, however, that "the Church is the people of God called out from the nations, but Christians do not cease to belong to their people or to be citizens of their state." The compilers of the study maintain that the lines between the Church and the world should be clearly drawn in wartime so that the message of the Church to the nation may be clearly expressed.

The spiritual dynamic of the European churches is indicated by frequent reference to the "militant" Church. "The Church Militant," said Dr. Oorthuys of Holland, "shall not sneak into an air-raid shelter and acquiesce in the wishes of temporal powers. In kingly pride it shall preach the word of God and reject as blasphemy all the demands of earthly powers to interfere in the offering of praise in the temple of the Master."

Most of us in the American churches, still relatively safe and free from the agonizing and costly decisions with which our comrades in Europe have been confronted, need to study carefully their behavior and the spiritual consequences of the war upon them. There may be a wide chasm resulting from difference in experience which will make our ecumenical relations with the churches of Europe difficult after the war. This may be a more important consideration in the Ecumenical Movement than differences of nationality or denomination. It behooves us Americans therefore to exercise to the utmost our spiritual imagination in order that we may appreciate as fully as possible the new life in the churches over there. A study of European Preaching in Wartime will contribute to this end. (Published by *Information Service*, 297 Fourth Ave., New York City. 10 cents.)

Christmas for Japanese Americans

Many thousands of our fellow-Americans who had been evacuated from the West Coast Military Area dreaded the experience of Christmas in the war relocation centers. The people of our churches transformed the occasion for them into one of happiness and gratitude.

Several weeks before Christmas the churches, largely through the enterprise of women in the

Home Missions Council, undertook to provide Christmas gifts for the 40,000 children in the centers under 14 years of age. Quotas were assigned to various denominational groups and women's societies and church schools were mobilized to send gifts to designated centers. The project was carried out so successfully that there were Christmas parties in all the camps, made possible by the interest and generosity of church people and, in some centers, there were gifts for all the children up to 16 or 17. Cash contributions made possible the purchase of community Christmas trees in some cases. The result was so gratifying that a high-ranking official of the War Relocation Authority wrote in appreciation: "Our hats are off to the Protestant Churches."

The consequences of this enterprise reach far beyond what can be imagined by those who have not been fairly intimately associated with the Japanese Americans under these trying circumstances. Some who have been with them say that this demonstration of interest has done more than any other one thing to counteract the inevitable tendency to demoralization. As the Congressional Committee Investigating National Defense Migration said in one of its reports, "It has become clear that a curtailment of the rights and privileges of the American-born Japanese citizens in this country will furnish one of the gravest tests of democratic institutions in our history." The churches have made another contribution to the amelioration of a difficult and tragic situation. If they can now make a substantial contribution by effective collaboration with the government program to resettle the Japanese Americans, they will be assisting the nation as well as the individuals involved at the most crucial point.

Christian Concern for the Suffering of Jews

An event which took place at the headquarters of the Federal Council on January 6 was fraught with important possibilities for the future. On that afternoon the heads of the six Jewish organizations which comprise the Synagogue Council of America, under the chairmanship of

Rabbi Israel Goldstein, met in conference with official representatives of the Federal Council of the Churches of Christ in America. The purpose of the meeting was to afford an opportunity to discuss together what the Christian churches could do to assist the Jews of Europe who are the victims of the Nazi terror.

Many peoples of Europe—Poles, Dutch, Norwegians, Czechs, Greeks, Serbs and others—have suffered incredibly under the Nazi occupation, but the Jews have been singled out for the greatest cruelty of all. Others may be allowed to live as subject-peoples in the Nazi “new order,” but the Jews apparently are not to be allowed to live at all, if the Nazi regime has its way. As the resolution adopted by the Federal Council at its recent Biennial Meeting said, “It is impossible to avoid a conclusion that something like a policy of deliberate extermination of the Jews in Europe is being carried out.”

Desiring to express its sympathy in something more than resolutions, the Federal Council arranged for conference with the Jewish leaders. Several fruitful suggestions emerged as to ways in which the churches might help to develop stronger support for the needs of refugees from Europe, a measure of relief in the form of food for at least some of the Jews in Europe, and a safe and respected place for Jews in the post-war world. More important, however, than any specific proposals was the tangible evidence which was given of genuine concern of Christians to work with their Jewish fellow-citizens for justice for all the people of Israel.

We Thank God for Albert W. Beaven

In the death, on January 24, of Albert W. Beaven the cause of coöperative Christianity lost a leader of rare devotion, ability and wisdom. As President of the Federal Council of Churches from 1932 to 1934, he was at the forefront of its interests in a critical period of financial depression, when problems of acute difficulty had to be faced. His practical resourcefulness, his high faith in the cause and his unfaltering courage were priceless assets of the Council in that trying time.

Dr. Beaven's life-work embraced two great vocations—that of pastor and that of teacher. Under his twenty-year pastorate, 1909-1929, the Lake Avenue Baptist Church of Rochester, N. Y., became one of the outstanding parishes of the denomination. His service made of it a church which could best be described as well-rounded: it had an inspiring pulpit, it was evangelistic in quality, it was educational in method, it had social vision, it was effective in organization. For the last fourteen years of his life Dr. Beaven was the President of the Colgate-Rochester Divinity School, where he also held the chair of practical theology. Here again he displayed preëminently a well-rounded leadership. He was an executive of great vigor, a skillful teacher and a beloved counselor of students.

In the midst of his heavy responsibilities, Dr. Beaven never allowed himself to become too busy to take an active part in the movement for an enlarging Christian unity and church co-operation. A sense of its significance had laid hold of him early in his ministry. While still a very young pastor he attended the meeting of the Federal Council in 1920 as a representative of the Northern Baptist Convention. In his own city every coöperative undertaking found in him an active friend. He went to the Oxford ecumenical conference in 1937 and from there went to the Orient, impelled by his deep interest in the Christian world mission.

Many members of the Federal Council will remember him most vividly in connection with the twenty-fifth anniversary of the Council in 1933. At that time he appeared as one of two speakers at a great gathering in Constitution Hall at the nation's capital. The other speaker was President Roosevelt. Dr. Beaven's address on that occasion was a memorable interpretation of the importance of coöperative Christianity in the life of the nation.

EDITOR'S NOTE—*The acknowledgment “Copyrighted, used by permission,” appearing on Page 5 of the December issue of the BULLETIN, applied to the entire editorial entitled “The Magic Season” and not to the closing lines of verse. Because of its position on the page, at least two readers made the latter application.*

Brotherhood Through Christian Unity

A Message for Race Relations Sunday and Brotherhood Month from The Federal Council of the Churches of Christ in America

"God that made the world and all things therein . . . hath made of one blood all nations of men to dwell on all the face of the earth." Acts 17:26.

RACE prejudice is a disease that has spread through the body of humanity. We are all affected by it. Humanity is sick.

Has Christianity any remedy? If we mean by Christianity everything that has been associated with the name during the centuries, then the answer would be that Christianity itself shares the infection. If, however, we mean essential Christianity, then the complete answer is YES!

Essential Christianity has taught and practiced that God is the Father of all, that all men are therefore brothers and must be so treated. In Jesus Christ, there cannot be discriminations based upon race.

In the early Christian Church there was no racial segregation among people of the European, Asiatic, and African world. Fellowship between races and equality of racial opportunity expressed itself in the fact that one of the four leaders who specially commissioned the apostle Paul at Antioch was a black man. The man of color was not merely tolerated on the edges of the Christian movement. He was at the center of the fellowship.

These Christian attitudes and convictions regarding race are gaining general acceptance:

(1) Science agrees. It says that the blood of humanity is one; that the same types of blood are in all races. The brain of humanity is one. There are no permanently inferior or superior races. There are only more developed and less developed races.

(2) Democracy approves. Its basic principle is equality of opportunity for all. That "all" must mean *all* or it means nothing.

(3) Common sense sanctions. It teaches us that the color of the skin, the slant of the eye, or the shape of the head are absurd and precarious bases for claims to racial superiority.

Christianity, Science, Democracy, and Common Sense converge on one conclusion: Man must be treated as man, apart from race and birth and color. These principles and practices regarding race have not yet been fully accepted among us. Negro citizens have been consigned to the edges of our civilization, denied many of its rights and privileges. They have been hedged about and oppressed. Other racial minorities have been denied their due rights and opportunities as Americans.

These conditions must be changed. The question of race is no longer a domestic issue. It has been thrust into the center of the world's consciousness; it is a world issue. We cannot say we are fighting for democracy abroad and refuse to practice it at home.

The Christian gospel of love is the remedy for sick humanity. The challenge of the hour is for Christians to apply it to race relations.

SUGGESTIONS FOR ACTION

1. Continuously assert the infinite value and dignity of every person in the sight of God, regardless of his race or color.
2. Vigorously oppose all policies and practices of racial discrimination in armed forces.
3. Work constructively for the relieving of the acute White-Negro tensions growing up in camp and war industrial communities.
4. As employers or workers give strong support to President Roosevelt's Executive Order against discrimination in industry.
5. Work to banish from our speech derogatory terms such as "darky," "smoke," "nigger," "Waacoons" (the most recent), "wops," "yellow monkeys," etc.
6. Help expand the program of spreading the truth about Negroes and Negro life and history through all channels of publicity and education.
7. Recast our whole outlook and spirit in regard to the Negro citizen; look on him, not as a "problem" but as a possibility.
8. Throw opportunities for government employment open to all citizens on the same basis.
9. Stimulate Christian young people to sponsor interracial meetings and services of worship. Some who have done so call this a "fellowship church."
10. Sponsor "fireside forums" for discussion of neighborhood problems and interests.
11. Invite persons of other races to teach in church schools and to take part in leadership of church services.

Interracial Progress in Savannah, Georgia

A few weeks ago a joint meeting of White and Negro ministers of Savannah, Ga., was held at the Young Men's Christian Association in that city to consider their mutual relations and to take some action concerning USO service to Negro men in uniform. A set of resolutions on general race relations in Savannah was presented by the Negro ministers and unanimously adopted. A summary of these resolutions is given here as an illustration of the agreement which can be reached when Church leaders face their interracial problems with vision and courage:

"WHEREAS, in our own country we are engaged in a mighty human experiment which is destined to show that two great races can ultimately live together upon the basis of Christian brotherhood; and

"WHEREAS, in our community there are conditions which do not lend themselves to the realization of this goal,

"BE IT RESOLVED, That the Protestant Ministers' Union, through its committee on race relations, shall work jointly with the Baptist Ministers' Union, the Evangelical Interdenominational Union and the National Association for the Advancement of Colored People (these three latter being representative agencies among our colored citizenry) to the end that the maladies existing among our citizens might be relieved and ultimately cured, and

"BE IT FURTHER RESOLVED, That we address ourselves coöperatively to the following objectives:

"The establishment of another USO Center under the Protestant organization . . . with dormitory as well as recreational facilities for the use of the masses of Negro soldiers . . . at Camp Stewart and at the Savannah Air Base.

"The securing of additional government housing projects . . . to take care of the terrible shortage that exists especially among our colored citizens and

aggravated since the coming of more people of both races into our area on defense projects. . . .

"The securing of federal funds for the erection of additional school buildings for children of colored defense workers and to assure the colored people of Savannah that they shall have their just allocation of such funds. . . .

"The discrimination of colored workers in defense industries should be ended. . . .

"We further urge the ministers of the city to exhort their parishioners to a more gracious attitude toward each other on the public buses of the city and thus relieve a tension that is growing and prevent ugly situations from developing.

"The providing of adequate defense training projects for the colored people of this area and placing the same at the disposal of the thousands of colored workers who should be utilized in the war effort. . . ."

How Churches Meet Wartime Needs

THE capacity of the churches to make adjustments to wartime situations is demonstrated by many achievements. The following series of brief reports may be suggestive to other churches.

IN NEW HOUSING DEVELOPMENTS

In the Federal Defense Housing Area at Wichita, Kansas, the Wichita Council of Churches has been providing a church ministry supported in part by national denominational funds. Sunday services take place and the Sunday school meets in the maintenance building; homes are used for small groups. The Sunday school attendance of 150 strains the capacity of the building. A Young Adolescents' Group, weekly choir practice, a Junior Choir; an afternoon and evening Women's Guild, an exceedingly alive Scout troop, Cub packs and Girl Guides, two congregational suppers, weekday religious education classes and young people's socials are included in the program.

APPROACHING NEW PEOPLE

Miss Mabel S. Wagner, working in Central Pennsylvania, mimeographed a one-page list of suggestions to help old residents in their friendly calls upon newcomers in the community. The following excerpts are typical: Remember always that you are to take the initiative and responsibility for the conversation. Introduce yourself. You are getting acquainted with new folks. Go on talking—hope they are liking it here. If there are children in sight, admire the baby, or the woman's knitting, flowers, or anything you can pick up conversation about. They may begin to talk by now, and, if so, be a good listener. Don't ask questions at once. Your job is to make this new resident feel comfortable, at ease. Since you live here and feel at home, you are really the hostess. It may be hard for them to act natural at first. It may be that no one else or very few have called before you, so

they may be slow to realize you are coming in pure friendliness. If you know, or they mention, what church they are interested in, tell them about the local church and minister. If they don't respond, don't embarrass them by pushing the subject.

HOSPITALITY FOR NEGRO SOLDIERS

The First Baptist Church of Boise, Idaho, reports that it gives special attention to Negro soldiers located nearby. "Both the young people's and the men's organizations have provided special parties and Negroes are present in nearly all services of the church. They are frequently invited to participate in music programs and have shown great gratitude for the thoughtful ministries of this church."

INDUSTRIAL CHAPLAINS

Increasing use of industrial chaplains is reported. The Kaiser Shipbuilding Company has agreed to place a second worker on a full-time basis. The General Manager of a concern in Arizona has asked a denominational board for the release of a worker to serve as chaplain. The Ministers' Association of Richmond, Calif., is planning to employ a chaplain to coördinate the work of the churches with war workers.

GASOLINE AND CHURCH ATTENDANCE

According to Religious News Service, Protestant Episcopal Bishop Charles Clingman of Kentucky is urging churchgoers to attend the church nearest their homes. Through a special arrangement worked out by the various parish treasurers in Louisville, all contribution envelopes will be forwarded unopened to the communicant's home church. Several other denominations have adopted the same plan to counteract a possible decrease in church attendance because of gasoline rationing.

ASSISTANCE IN CHILD CARE

Five churches in Charleston, W.Va., have established training courses in child care for volunteers who will assist in providing an adequate program of aid to mothers who are working outside the home.

RADIO SUPPLEMENTS VISITATION

Miss Maribel Wheeler, special worker in the defense area at Huntsville, Alabama, discovered in her round of visits in trailers and among new families that practically all of them have a radio. On investigation she found that the local radio station would give her a 15-minute block of time during the morning. Seizing this opportunity, she planned a daily radio message "dedicated to the workers in the defense area." This message includes a word of friendly welcome, a suggestion that they get acquainted with their neighbors, an invitation to go to church on Sunday, and a brief devotional message. She had no information as to how many were listening but she was finding that those who listened were welcoming her as a friend. People who talked over the radio were "important people." To hear a voice over the radio and have that same person come for a friendly call made the visit both a pleasure and an honor.

SERVING INDUSTRIAL YOUTH

Rev. Don F. Pielstick of the Home Missions Council makes the following report:

A small town of about 12,000 became the nearest rooming area for a large war plant. By the time the majority of the rooms were taken, the institutions for recreational and social life had been completely overrun. Theaters and taverns were crowded to overflowing. The overflow spread out onto the streets, lodged in the store fronts, in cars, and on park benches.

The ministers awakened to the fact that this was not a healthy state for the cultural life of the community. One of them persuaded his church to do something about it. They launched a "Fun Night" once each week. They filled the small rooms of the church basement with various games—ping-pong and dodge ball, checkers, etc. They engaged a director of active and socializing games, with a competent pianist.

About 10 o'clock a snack lunch was served. The result was the most satisfying development. The basement was crowded to capacity. The expense seemed heavy but upon invitation, the young people took the major portion.

When a calm once again settles upon our culture, there will be some happy memories of a ministering church.

United Church Canvass News

LOCAL communities which have organized for the United Church Canvass in the second period, February 21 to March 14, should be alert to the announcements of the broadcasts over national radio networks by outstanding church leaders during that period. Individual churches conducting their own canvasses at that time will profit if their members are encouraged to listen to these national programs emphasizing the importance of supporting the institutions of religion.

The following reports indicate a few examples of the success of the Canvass in the Fall period:

New Haven, Conn. Increases in financial results up to 37.5 per cent. Excellent publicity, including newspaper, radio, and paid display advertising. Council of Churches has endorsed repetition of United Canvass next Fall.

Teaneck, N.J. Successful in every respect. Poster contest in high school. Mayor's proclamation. Radio and newspaper publicity, including ads. Spirit of coöperation excellent.

Council Bluffs, Iowa. Every church (18 participating) reported increased income. Laymen especially pleased with the united effort. Experienced laymen took part. Street car posters, newspaper ads, radio publicity.

Santa Barbara, Calif. As high as fifty per cent increase in pledges reported. Attendance greatly increased. Advertising easily financed and brought results.

Mamaroneck, N.Y. Full church coöperation. Won-

derful newspaper publicity. Whole community joined in effort. Results favorable. United Canvass should be repeated.

Portsmouth, Ohio. Fall period used for visitation purposes. Twenty-four churches participated. Ministerial Association voted approval and endorsement after undertaking.

Utica, N.Y. Much better advertising and newspaper publicity, paid and free. Each participating church received substantially increased pledges.

Naugatuck Valley, Conn. Eight communities and thirty-one churches joined in Canvass. Newspapers used all of United Canvass ads; no difficulty in selling the space. Results excellent.

Reading, Pa. Newspaper advertising used. Churches benefitting most were those not having a canvass as a rule. Typical increase in pledges—18 per cent. Good radio coöperation.

Riverhead, N.Y. With ten churches of five denominations participating, Committee reports that "we feel the campaign was very well received in all quarters and we hope for greater denominational participation next year." Publication of history of each church feature of drive.

North Tonawanda, N.Y. Twelve churches joined in Canvass. All churches reported "increases in number of givers and amounts pledged." Project hailed enthusiastically by laymen.

The newspaper advertisements and other materials are available from the United Church Canvass, 297 Fourth Avenue, New York.

From the European Relief Front

News Notes from the Central Bureau for Relief of the Evangelical Churches of Europe

BELGIUM—"We should see hollow-eyed children huddled together for warmth in the dimly-lighted school-room, a white mist rising from their mouths when they recite, the indications of tuberculosis on one out of every four in the big towns. We should see the adults making six days' meager bread rations spread over seven so that the ration card stamps may be used for the children."

ALEXANDRIA—The Scottish congregation in Alexandria spent anxious though exciting days when Rommel's army was only twenty miles away. The steeple of their little church was shot away (it lost the weathercock when the British shelled the city in the 80's) and the resources of the diminished membership were severely taxed to make the necessary repairs. However, these were undertaken at once, and the hostel, which was wrecked, was moved to other premises and was functioning again in a few days. The Swiss congregation escaped with little or no damage to its buildings but is hard put to it to accommodate the refugees which seek its aid. The Director of the Central Bureau, Prof. Adolph Keller, was pastor here for a while as a young man.

SWITZERLAND—The Swiss government has generously agreed to release Swiss francs at a very favorable rate to the Central Bureau for relief use. The little country is inundated with American dollars and other foreign currencies while it is desperately short of its own, so that

inflated prices are being charged—and paid—for "free francs" (as high as 39 cents), when and if obtainable. This action of the Swiss government takes a tremendous burden off the financial operations of the Central Bureau.

"FLUECHTLINGS-DANK"—From a letter of thanks written to our representative in Lisbon, Dr. Robert C. Dexter, by a Dutch refugee who was helped last September: "Never an American man or woman I find on my way in the future will be hungry and sad as long as I have a piece of bread or can give him any help for the body or for the spirit. . . . The actions of solidarity you are making for religious, humanitarian, and political reasons are the greatest benefice which the world is seeing in these terrible moments of barbarism."

HUGUENOT CONGREGATION IN CANTERBURY is still worshipping in the crypt of the great cathedral as it has for the last three hundred years. For a time the attendance dwindled so dangerously that help had to be sent to Pastor Barnabas, who, moreover, was quite ill. Thus the continuity of religious service has not been lost to this historic congregation to whom the subterranean worship forced on many churches by the air raids is nothing new but rather the norm. The skilled weavers who form most of its membership were scattered by various forms of war work, but are evidently coming back to their looms in order to produce special products requiring hand skills.

An Ecumenical Letter

OFFICERS and members of the Provisional Committee of the World Council of Churches, in conference in Geneva on September 25, 1942, addressed a letter of Christian comradeship to Christians in all lands. The signers are leading churchmen from France, Holland, Sweden, Switzerland and the United States. The text of the letter follows:

Dear Brethren in Christ:

Our thoughts and prayers go out to all those churches which are going "through a fiery trial." We hear them say to us what St. Paul wrote from his prison to the Philippian: "Most of the brethren in the Lord, being confident through our bonds, are more abundantly bold to speak the word of God without fear." (Phil. 1:14).

This blessing is, however, not only given to the churches under the Cross, but comes through them to the whole fellowship of believers in Christ. For the good confession of the struggling churches is a call to all churches to renewal of faith and life. We say to the suffering churches what St. Paul said to the Thessalonians: "You have received the Word in much affliction, with joy of the

Holy Ghost, so that you became an example to all that believe." (I Thess. 1:6-7.)

We have been impressed by the evidence of reports from many churches that precisely because of this new encounter with the reality of the Cross, the fellowship between the churches has become deeper. That is why we have felt free to begin preparation for the days when the Church may again in full freedom manifest her ecumenical character and set her hand to the task of reconstruction of the life of the churches, of evangelization of the world, and of reconciliation of the nations.

"The God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, stablish, strengthen you. To Him be the dominion for ever and ever. Amen."

MARC BOEGNER,
SAMUEL MCCREA CAVERT,
W. A. VISSER 'T HOOFT,
NILS EHRENSTROM,
ADOLPHUS KOECHLIN,
CHARLES GUILLON.

Visitation Evangelism

DURING the Fall of 1942 eight visitation evangelism programs have been sponsored by the Department of Evangelism of the Federal Council. They have been in camp communities such as Newport News, Va.; defense industry communities, such as Butte, Mont.; and in cities under 100,000, such as Council Bluffs, Iowa. An attendance of 5,497 registered in the training conferences. For the first three report nights in these programs, 1,244 teams reported interviewing 4,151 persons and securing 1,653 decisions for Christ or for the transfer of a church letter. Including all the calling nights of these programs, the total decisions will exceed 2,755. About forty per cent of those interviewed made Christian decisions as a result of the first visit by a team of laymen. Furthermore, 52½ per cent were first-time adult decisions for the Christian life.

These programs were held in spite of adverse conditions such as dimout, gas rationing, shift work, food rationing, and other heavy pressures of war. These same pressures and limitations keep the unreached away from the church buildings and services. Therefore a method of evangelism which carries the Gospel through personal witness into the home is imperative. Visitation evangelism accomplishes this result not for one week only, but continuously, because the Visitation Week results in a permanent organization for an around-the-year visitation.

Between now and Easter, visitation evangelism programs have been arranged for the following:

Quincy, Mass., January 24-28
 Walla Walla, Wash., February 8-12
 Altoona, Pa., February 14-18
 Akron, Ohio, February 28-March 4
 Galesburg, Ill., February 28-March 4
 Somerville, Mass., March 14-18
 Kankakee, Ill., March 21-25
 Decatur, Ill., March 28-April 1
 South Bend, Ind., April 4-8
 Buffalo (East Side), April 11-15.

Dates are being arranged for Enid, Okla.; Beverly, Mass.; Gloversville, N.Y.; and Charleston, Ill.

These programs are under the sponsorship of a state council of churches, a denomination, a local council of churches, or a ministerial association. In every instance, during the time of the Visitation Week, ministers and churches are reached for a radius of 25 to 50 miles from the mission city. The staff of the Department is receiving an increasing number of requests for appointments to meet with city and area groups to discuss or set up programs of visitation evangelism. Over 16,000 copies of the "Visitation Evangelism Manual" have already been distributed.

In view of the great need for and interest in this program, the Department at its January meeting recom-

mended (1) that the Department promote visitation evangelism in connection with all Christian Missions, and (2) that the Department continue to accept and seek opportunities to help denominations, state councils, local councils, or ministerial associations with the setting up, promotion, and direction of visitation evangelism programs.

For Churches to Give to Service Men

The Christian Commission for Camp and Defense Communities has published "A Spiritual Almanac for Service Men," a vest-pocket book containing a variety of patriotic, informative and devotional selections. Included in the contents are quotations from World Church Conferences, facts about the Church in the U.S.A., a description of the Church's wartime tasks, the Atlantic Charter, quotations from speeches by President Roosevelt, Vice-President Wallace and Wendell L. Willkie.

Begun by William Chalmers Covert and left unfinished at his death, the Almanac was completed by Gaius Glenn Atkins and Deane Edwards, of the Commission on Worship of the Federal Council.

Local churches from all parts of the country are ordering the booklet to send to their members in the service and denominations are supplying copies to their chaplains. Its use by defense workers and young people's groups is also recommended. It has been highly commended by chaplains, ministers, USO workers and others.

Copies may be obtained at 25 cents each from denominational publishing houses or from the Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York.

"This World of Ours"

The Sixth Annual (1943) series of weekly broadcasts by Leslie Bates Moss will be given by invitation of the Blue Network and its associated stations. During February, March and April these talks will be presented each Friday at 1:30 P.M. Eastern War Time. They will originate in New York over station WJZ, and will be heard over 35 stations from coast to coast.

We are all extending ourselves to help make a world that will not only be safe but stimulating for future growth and improvement. What are some of the contributions in this direction which Christianity is making? Who are some of the people whose help we may count on in the dangerous but beckoning years ahead?

Some answers to these questions will be offered in this series of broadcasts. The approach will be in the setting of the world program of the Christian Church.

The Need for Chaplains

The churches can take pride in the response of ministers to the call for chaplains, according to a statement made by Dr. S. Arthur Devan, Director of the General Commission on Army and Navy Chaplains, to the Executive Committee of the Federal Council. The Army chaplain quotas for 1942 were realized within ten percent by most of the churches. Some churches passed their quota by a small margin and others fell below.

The Army will need nearly 5,000 more chaplains in 1943 and the Navy 500. The Army requirements call for doubling the number now in service. Thus a substantial portion of the ministers of the country who can meet the age, physical and educational standards will be needed. The demand for Negro chaplains is especially urgent.

The Army has somewhat relaxed its educational standards. Whereas formerly a candidate was required to have both college and seminary degrees or their equivalent, some applications are now being accepted from ministers who have a seminary degree but no college degree or who have a college degree and such theological training as is required by the candidate's denomination for ordination. Therefore some ministers who have been rejected in the past on the grounds of inadequate education may now expect to be accepted if they meet the new requirements. The Navy still requires full college and seminary training.

The churches left "vacant" when their ministers become chaplains are meeting the situation in various ways. Some are availing themselves of the temporary service of retired ministers or of missionaries on extended furlough. Some obtain the part-time service of a neighboring pastor. In other cases the laymen are carrying on the preaching and pastoral work with the occasional assistance of an ordained man from another church of the same or a different denomination. Some churches being conducted largely by the laymen report increased activity and attendance at services.

During 1943 thousands of churches must make adjustments in their work in order to release the ministers who will be needed to provide the men in the armed services with the spiritual and moral guidance and support which their situation requires.

Yearbook of American Churches 1943

The sixteenth Yearbook of American Churches, which has been published biennially, is being compiled and edited under the auspices of the Federal Council, which has had this responsibility continuously since 1915. Publication plans are being made to bring out the new volume during the first half of 1943. This note is inserted in the BULLETIN in order to notify denominational and other officials of the plans, and to request their coöperation by furnishing promptly the information that will be requested.

Unusual Community Services

The Toledo Council of Churches has just announced the addition of two members to its staff, one to act as Court Worker and Youth Counselor in connection with problems of delinquency and the other to act as Secretary of a newly-created department of Religion and Health and as Chaplain of Toledo State Hospital.

The position as Court Worker will be occupied by Rev. Porter French, formerly Chaplain of the Colorado State Reformatory and pastor of the Community Church at Buena Vista, Colo. Mr. French will be the direct representative of the Protestant churches of Toledo in the Juvenile Court and will collaborate with court officials in rehabilitative and preventive measures in connection with the youth of that city. He will also co-operate with all constructive agencies that serve Toledo youth.

The other position will be filled by Rev. Dr. Carroll A. Wise, until recently Chaplain of the Worcester (Mass.) State Hospital, and author of the recent "Religion in Illness and Health," which was the Religious Book Club choice for last June. Dr. Wise's appointment as Protestant Chaplain of the Toledo State Hospital has been confirmed by the Hospital and the State Welfare Board of Ohio, which will share largely in the support of his work. A part of Dr. Wise's work will be devoted to the development of a Department of Religion and Health within the Toledo Council. The entire undertaking is coördinated and will be under the counsel of the Toledo Council.

It is to be noted that both these men have had unusual training and experience along the particular lines which they will be developing in Toledo. The action to secure two such men on full-time service in Toledo represents one of the most progressive and far-sighted moves which any Council of Churches has made for some months past. It is anticipated that Toledo will be one of the nation's leaders in the fields of religion and health and religion and delinquency. It has also been a pioneer in the field of Weekday Church Schools, having the longest continuous history for church school work in America, a period of twenty-six years. The General Secretary of the Toledo Council is Rev. Dr. Arthur R. Siebens.

Brief Pamphlet on Alcohol

"How Much Do You Know About Alcohol?" is a 31-page booklet written by Thomas R. Caskadon, Chief of the Education Department of the Twentieth Century Fund. It was prepared originally for use by the Y.M.C.A. in its U.S.O. work but is available for general distribution among youth. Based upon the latest scientific findings on the effects of drinking intoxicating beverages, it corrects many common misconceptions. Order from Association Press, 347 Madison Avenue, New York. Price 5 cents per copy; \$3.00 a hundred.

New Publications

1. *The Issues at Stake in the War.* The statement adopted by the Federal Council in Biennial Session, December 11, 1942. Five cents each; \$2.00 per hundred; \$8.00 for five hundred.

2. *Our Heritage of Religious Freedom.* The statement adopted by the Federal Council in Biennial Session, December 11, 1942, and ratified concurrently by the Foreign Missions Conference and the Home Missions Council. Five cents each; \$2.00 per hundred; \$15.00 per thousand.

3. *Prayers Personal and Social.* A new pamphlet of prayers and meditations by James Myers, published by the Committee on Worship of the Federal Council, containing thirty-one prayers and meditations covering a wide range of personal and social need including: "Meditations for Daily Needs," "A Prayer for Those Absent in Time of War," "In a Time of Personal Anxiety," "Light Out of Darkness," "A Meditation on America," "For a Christian Social Order," "For Peace Among the Nations," and "For a Time of Sorrow." A brief list of suggested readings is also included. Single copies, 15 cents; 25 or more copies, 8 cents each.

4. *Your Marriage in Wartime.* The Commission on Marriage and the Home has just issued this sixteen-page pamphlet. It counsels young people who are considering marriage not to marry impulsively but to look at all the

factors in their situation before making their decision. Its primary purpose is to make a contribution to the success of those who do marry rather than to tell young people whether they should or should not get married. It shows that marriages in wartime are based on many of the same principles as marriages in peacetime and that they succeed or fail along the same lines. It recognizes that there are added difficulties during the present period but points toward ways of making a real success in spite of obstacles. Five cents per copy or thirty copies for \$1.00. The above pamphlets may be obtained from the Federal Council of Churches, 297 Fourth Ave., New York.

"Minute of Prayer" in Second Year

Saturday, January 30, marked the first anniversary of the Mutual Broadcasting System's "Minute of Prayer," which daily at 6:00 P.M., Eastern War Time, reminds listeners of the things of the Spirit.

Evidence of the influence of this program on children was indicated by a communication recently received from a mother who explained that "not even the most tempting treat can keep my daughter Barbara, age six, from being at the radio each day to hear your 'Minute of Prayer.' Listening to the prayer, explains my daughter, makes her feel kind and want to do what's right. 'If everyone felt kind,' philosophized the child, 'maybe there'd be no war'."

Now Ready: the Second and Concluding Volume of "The Nature and Destiny of Man"

Human Destiny

by REINHOLD NIEBUHR



In Vol. 1: *Human Nature*, Dr. Niebuhr laid the solid foundations for this great work, which W. H. Auden in the *New Republic* called "the most lucid and balanced statement of orthodox Protestantism that we are likely to see for a long time." In "Human Destiny" he presents constructively the answer of Christian faith to the human problem.

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What IS the Church Doing?

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A thrilling picture of Christianity hard at work in a war-torn world, not only in the European countries overrun by the Nazis, but throughout the Pacific area and other lands. A clear-sighted and inspiring book that gives an encouraging answer to a question often asked. Over 200 pages. \$1.00

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The spirit of Easter as a continuing force throughout the entire year, as well as the various aspects of the Easter theme, make up this admirable book for Lenten reading.

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"The author of 'Social Religion' has in this written an even more distinguished volume... thoroughly scientific, he is equally personal, experimental and practical... Every preacher and religious educator will find this volume invaluable."—*Christian Herald*.

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Sixteen noted theologians discuss Liberal Christianity, its present position in the world and its future task.

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The Universal Week of Prayer

The Universal Week of Prayer, sponsored annually by the Department of Evangelism of the Federal Council, was held January 3-10 across the nation. Over 70,000 copies of the booklet prepared for the use of the churches during this special week, were ordered. The observance of this week was more widespread than usual this year.

President, Roosevelt sent an unsolicited letter to Dr. Samuel McCrea Cavert, the General Secretary of the Federal Council, as follows:

"The observance of a week of universal prayer, to be carried out under the auspices of the Federal

Council of Churches, will, I hope, remind us of the need for constant re-dedication throughout the long ordeal that is ahead of us. For without spiritual armor we cannot hope to win this war. Without spiritual armor we cannot be worthy of the victory our men are purchasing at a great cost on the battlefield. Without spiritual armor we cannot hope to play an honorable and responsible part in the establishment of world peace."

One of the finest reports has come from the churches at Tarentum, Pa. Their prayer services were held in homes during the entire week. There were 125 home meetings, an average of 25 different meetings each evening, with a total attendance of 2323 for the week.

PAX VOBISCUM

Friend, you have come to this Church, leave it not without a prayer. No man entering a house ignores him who dwells in it. This is the House of God and He is here.

PRAY then to Him Who loves you & bids you welcome and awaits your greeting.

GIVE THANKS for those who in past ages built this place to His glory & for those who, dying that we might live, have preserved for us our heritage.

PRAISE GOD for His gifts of beauty in painting & architecture, handicraft & music.

ASK that we who now live may build the spiritual fabric of the nation in TRUTH, BEAUTY & GOODNESS & that as we draw near to the ONE FATHER through our LORD & SAVIOUR JESUS CHRIST we may draw nearer to one another in perfect brotherhood.

The Lord preserve thy going out and thy coming in.

This greeting, appropriate for the porch or entrance to a Church, is printed in red and black. The original appears in Canterbury Cathedral, England. It has been made available in the United States. Size 9½ by 15½ inches. Price \$1.00 each postpaid.

Order from

ACME BOOK SERVICE

289 Fourth Avenue

New York, N. Y.

Magazine for Service Men

Rolling off the presses in quantities indicative of the large place it is destined to occupy in the field of religious journalism, a new magazine was born recently in Philadelphia. It is *The Link*, official organ of the Service Men's Christian League, intended to do two things: (1) demonstrate interdenominational unity among Protestant churches, and (2) provide a church-sponsored program for the moral and spiritual ministry to the Christians among America's fighting men.

With its initial issue the new magazine leaps full-grown into the field with a circulation that, even in these journalistically inflated days, is surprisingly high. Its first issue tentatively set at 5,000 copies to be used as samples, had to be stepped up to 40,000 in order to meet the demands, "sight unseen," pouring in from chaplains and men in the armed services.

In explanation of its name and function, *The Link* declares that, like the League for which it speaks, it aims to become "the Link between the chaplain and the service man, the Link between the home church and the man in service, the Link between the men themselves in Christian fellowship." It is distributed free of charge to the service men through their chaplains. Subscription rates to civilians are 15c per copy, \$1.00 per year. Church young people's groups are encouraged to subscribe.

The Link is printed in the "digest" format for the convenience of its soldier-sailor readers. Among the varied contents there are, in addition to a full description of the League and its inception, a number of articles, stories, poems, cartoons, religious news, jokes, and a forum where service men are invited to "step up and exercise one of those Four Freedoms you are fighting to preserve—free speech."

A section is also given to Bible study material, popularly written, and to "topic" material designed to stimulate discussion among groups gathered in informal "bull sessions" or assembled by the chaplains for League unit fellowship.

The publication office of *The Link* is 1703 Chestnut St., Philadelphia, Pa.

• News of State and Local Cooperation •

Pension Plans

The New York State Council of Churches has announced a pension plan for its employed staff which includes the following features: employees become eligible when they are thirty years old or over and have been in the service of the Council two years; present members of the staff who have been in the employ of the Council for a number of years will each contribute 3 percent of the monthly salary and the Council will contribute 7 percent; new employees who become eligible will contribute 5 percent and the State Council will contribute 5 percent; payments made by both parties to this plan shall become the property of the employee; whenever the staff relationship is terminated total benefits resulting from the above payments shall accrue to the credit of the given staff member concerned; retirement shall be mandatory for female employees at age 60, male employees at age 65. The administration of the plan has been arranged through The Connecticut General Life Insurance Company.

Inquiries indicate that the question of pension and retirement provisions has been considered by the Toledo, Ohio, West Virginia and Virginia Councils. National councils cooperating in the Inter-Council Field Department are willing to share their pension plans with state and local council committees concerned with this problem. The Department and the Association of Council Secretaries have requested Quinter Miller to handle inquiries bearing upon this question.

Staff Changes

The Rev. T. Basil Young, Director of Education of the New York State Council of Churches, has resigned. The December meeting of the Board of Directors accepted his resignation and designated a committee to prepare suitable resolutions expressing appreciation for the long years of service rendered by Dr. Young. He was asked to continue in service until the annual meeting of the Council, January 19, 1943, fol-

lowing which his retirement will become effective under the age provisions of the pension plan of the Council.

The Rev. Leon B. Randall, formerly Superintendent of the Buffalo District of the Methodist Church, became executive secretary of The Council of Churches of Buffalo and Erie County on January 1. Dr. Randall resigned as President of the Council of Churches to accept the administrative position which carries the responsibility of coordinating the influence and cooperative service of about 200 churches. Dr. Randall was born in Corinth, Saratoga County, New York, July 16, 1893. He was educated at the Corinth High School, Cornell University and Boston University. He was ordained by Bishop William Burt at Saratoga Springs in 1917. He has held pastorates in Edinburgh, Schenectady, Albany, Rutland (Vt.), Gloversville, Rochester and Olean, N. Y., before coming to the Superintendency of the Buffalo District of the Methodist Church. He served as secretary of the New York State Sunday School Association from 1922 to 1927. He has worked diligently in the interest of evangelism, world service, Christian education and interdenominational fellowship and cooperation.

The Rev. Ross W. Sanderson on December 29 became the National Director of the Church Relations Section of the Public Information Service of the American Red Cross. This is a three months' appointment. He has established an office at One East 57th Street, New York City. The months of April, May and June will be spent in writing a report on the philosophy of church cooperation.

Family Consultation Service

As an illustration of the way the Council of Churches of Greater Cincinnati is providing a ministry to the troubled people who need help in achieving a more satisfactory adjustment of their difficult problems, its Family Consultation Service announces that it stands ready to help work out adolescent behavior problems intensi-

fied at this time and troubling many parents; marital problems frequently made more acute because long working hours mean less time together for leisure activities and irritability due to fatigue; worry over debts and need for advice in managing the family income, especially with young couples; health problems, at this time perhaps more difficult to meet adequately due to curtailment of medical personnel; problems relating to the care of children of working mothers; the need for physically handicapped people to find a useful place in industry.

Pittsburgh Outlines Comity Services

The Comity Committee of the Christian Council of Allegheny County has requested the Presbyterian and Baptist wartime emergency service executives to prepare a composite report on population trends, housing needs, housing areas and trailer camps lacking religious ministry, and an appraisal of the participation of resident church forces in the program of wartime church emergency services. The Committee will use these summaries as a basis for determining the allocation of certain fields of need to given denominations. The report of these officers will also be used by all of the denominations functioning through the Comity Committee as a basis of determining what new interdenominational Protestant services are required.

United Church Canvass Succeeds

Under the guidance of the New Haven Council of Churches, thirty-three churches representing seven denominations joined the United Every Member Church Canvass on December 6, 1942. The campaign was financed by contributions of one-third of one percent of the money raised through pledges for the past year. It was directed by a campaign organization including subcommittees on publicity, finance, arrangements, advertising, direct mail, newspaper and radio. The publicity program included newspaper releases, advertising, radio, direct mail, posters, telephone contacts, printed communications and short talks. Among the important recommendations for another year were the following: choose a theme expressive of New Haven church life for all the churches, churches should decide to enter the United Canvass by June 15 of 1943 for their participation in December 1943; careful appraisal should be made of the value of the mass meeting to launch the campaign and the justification for paid advertising; the feature stories covering the campaign should be scheduled at least two weeks in advance of the Canvass.

WHAT IS YOUR NEED?

By STUART R. OGLESBY

\$1.00

This volume of sermons—each based on Philippians 4:19—has grown out of the author's preaching ministry. Being deeply impressed with the inexhaustible riches for personal living contained in this text, he has preached and given over the radio a number of sermons based on it. Each of three pastorates has been begun with such a sermon. In his present pastorate at the Central Presbyterian Church of Atlanta, Georgia, he has preached each anniversary sermon of thirteen years' ministry from this text. The reader's faith will be strengthened and his life enriched as he realizes afresh the potentialities of the promise that "... God shall supply all your need according to his riches in glory by Christ Jesus."

Order from JOHN KNOX PRESS

Box 1176

Richmond, Virginia

Surveys

The Cleveland Church Federation, in co-operation with the Home Missions Council, the Federal Council of Churches and the Federation of the Near West Side Ministerial Association, has launched a thorough church survey of the district from the Cuyahoga River Valley to West 74th Street and from the New York Central Railroad to the Lake. The directors of the survey include Dr. H. Paul Douglass, the Executive Vice-President of the Commission for the Study of Christian Unity of the Federal Council of Churches, and Rev. Don F. Pielstick, Field Secretary of the Home Missions Council. The survey is designed to shed light upon population changes in this territory, to appraise the work of its churches and to offer recommendations for parish and denominational programs. The results of the survey will also be used to guide program plans for the ministry of the Church in other sections of Cleveland.

Finance Campaign

The Maryland-Delaware Council of Churches and Christian Education has announced its Finance Campaign goal as \$51,000. The more prominent items in this goal include weekday religious education \$2,500.00; service to agricultural migrants \$600.00; Christian education \$5,000.00; City Hospitals Chaplaincy \$1,000.00; social welfare \$7,500.00; general administration and program expenses \$14,000.00; war-time ministry to men in the armed forces \$10,000.00; war emergency services for industrial workers \$6,000.00.

Rev. Ben F. Wyland, Director of the Campaign, reports the granting of eight periods of radio time and widespread newspaper coöperation. Fliers and posters provide pictorial and graphic portrayal of the services being rendered by the Council, including a personally signed endorsement of the objectives of the campaign by some eighty of the influential church and civic leaders of the community.

Mental Hygiene and Religion Coöperating in Wartime

"Mental Hygiene and Religion Coöperating in Wartime" was the subject of a recent conference on religion and health held at the Seventh Street Lutheran Church in Lebanon, Pa. The conference was initiated by the Lebanon County Mental Health Clinic, of which Dr. N. M. Grier is chairman. Several ministers' associations and similar groups of the counties in and about Lebanon collaborated in the sponsorship of the meeting.

Rev. Robert D. Morris, chaplain of the Episcopal Hospital in Philadelphia, was the major speaker. Among the other leaders were Dean A. Roger Kratz of Reading, Professor Charles T. Spotts of Lancaster, and Dr. Lawrence E. Bair of Lancaster. The presiding officer was Rev. Franklin P. Watts of Richland. About seventy-five persons attended the conference.

This is one of the first, if not the first, conference on religion and health to be initiated by a local mental hygiene clinic. It indicates the growing interest which the organized mental hygiene forces have in collaboration with church groups and religious forces.

Maine Council Issues Christmas Bulletins

For the third consecutive year the Maine Council of Churches, Portland, Maine, has made available to Maine churches for distribution to parents, an attractive bulletin entitled "Christmas at Your House," containing suggestions for Christmas observance in the home. Under a sub-title of "How shall we observe Christmas this year" are included the following suggestions: "With Serenity," that you may keep the thrill and avoid the hectic rush which robs Christmas of its deeper meaning; "With Beauty," that you may give your home a Christmas gift of beauty with a well-chosen religious picture or some fine victrola records; "With Joy," in planning

some family fun during the holidays; "With Worship" as a family to join in the services your church plans; "With Gifts"; "With Light"; "With World-Hearts."

Minnesota State Pastors' Conference

The Minnesota State Pastors' Conference has been scheduled to take place on February 22, 23, and 24, 1943, at the First Baptist Church, St. Paul. The speakers include: Rev. Joseph Sittler, Jr., pastor of the Messiah Lutheran Church, Cleveland Heights, Ohio, who will be the Conference Pastor; Dr. Georgia Harkness, Professor of Applied Theology, Garrett Biblical Institute, Evanston, Ill., who will give two addresses on the opening day; and Professor Allen G. Wehrli, Professor of Old Testament Literature, Eden Theological Seminary, Webster Groves, Mo. Rev. Mark Rich, Secretary of Town and Country Work for the Northern Baptist Convention, who together with Mr. Charles C. Pickert, Director of the Institute for Christian Economic Action of Rochester, Minn., and Rev. Charles Swindells, pastor of the Baptist Church of Laporte, Minn., will conduct an interesting forum, especially emphasizing the reconstruction period and the Church.

Wichita Holds Worship Seminar

The churches of south central Kansas report a deep appreciation for the contribution of the Worship Seminar and its team members. While considerable time was devoted to the discussion of facilities and methods for worship, the central need of man for vital relations to God was in the forefront of all discussion, and these other matters were considered as means to the great end that God might speak to the hearts of men, cleanse, renew, and direct them. High points in the general gatherings were the Hymn Festival on Sunday afternoon attended by some four hundred choir members and youth of the city, the children's workers' council meeting and the regional pastors' convocation on Monday afternoon, both showing record attendance, and the Ecumenical Worship Service Monday evening.

A colorful feature of the service of Ecumenical Worship was the processional of ministers of various denominations. Each minister was clad in his accustomed pulpit garb. In the processional were ministers clad in business suits, cutaways, pulpit gowns, academic gowns as well as the more elaborate vestments of the Episcopal, Lutheran, and Greek Orthodox communions. The worship of these and many other churches ranges from the utmost simplicity and informality to elaborately studied formality.

The general meetings showed a total attendance of 1,000. A large number of ministers and workers from Hutchinson, Arkansas City, Winfield, Eldorado, and other points within the Wichita trade area attended the sessions.

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THE 1943 FELLOWSHIP OF PRAYER

This valuable booklet contains a daily devotion for use during Lent (March 10-April 25) and has been written by Rev. Gaius Glenn Atkins. Price 2c each for one or more copies. Send cash with order.

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• Among the New Books •

Religion and Health

By SEWARD HILTNER

Macmillan. \$2.50.

This is the first volume from the pen of a young minister who is already known to readers of the BULLETIN as Executive Secretary of the Federal Council's Commission

on Religion and Health. The volume establishes his place in the forefront of the Church's leadership in a pioneering field. While there have been volumes based on a greater technical experience, there has been none with better perspective or greater skill in interpreting what is at stake for religious workers.

The approach is from the background

of what mental hygiene has to contribute to the effectiveness of the Church. A flood of light is shed on the kind of personality problems which confront every pastor, parent or teacher in the course of his work. Religion, in turn, has its distinctive contributions to make to mental health. What the psychiatrist calls "integration of personality" is shown to be supremely the product of vital religious faith.

The fact that the Christian witness to health and healing is no modern fad, but has an important history, is shown by a discussion of the role of the Church in caring for the sick, particularly the function of the medical missionary. Medical missions are portrayed as involving not merely a "bait" for evangelistic work but as truly evangelistic in their own nature, emphasizing the intrinsic connection between Christianity and health.

A survey of trends in "psychosomatic" medicine makes it clear that every illness is partly physical and partly psychic. Illuminating illustrations show how mental conflicts and emotional factors produce, or accentuate, illnesses. There is a careful analysis of Christian Science and "healing cults" and of the attitude which should be taken toward them. The general position is that the Christian physician, the Christian nurse, and the Christian social worker are "spiritual healers" in the basic sense of the term. With them the minister should cooperate by making available such resources as prayer and quietness, worship, the sacraments, the inspiration of the Bible, and personal friendship.

In relation to mental illness, three roles are assigned to the pastor: (1) that of "detector" of incipient troubles before they reach a critical stage; (2) that of counselor in the case of the less serious neuroses; (3) that of "preventive mental hygienist," helping people to avoid mental ills through sound religious attitudes.

Practical suggestions are given both as to the procedures to be followed and pitfalls to be avoided in pastoral counseling. There is also a useful appraisal of the community resources which the pastor can draw upon, such as the family and welfare societies, clinics, mental hospitals, courts, and governmental agencies. What to do and what not to do in the sickroom are discussed in terms so specific that any reader can profit greatly.

S. M. C.

A GIFT TO US BRINGS A LIFE INCOME TO YOU



Some readers of the FEDERAL COUNCIL BULLETIN have already taken advantage of our Annuity Plan. Their gifts not only help a worthy organization to carry on its religious and charitable work, but provide the givers with an income for life. This income yields annually, according to age, up to 7 percent.

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Religious Crossroads

By RADOSLAV A. TSANOFF

Dutton. \$3.75.

A scholarly book with a maximum of analysis and interpretation and a minimum of argument is a rare find. Dr. Tsanoff, who is professor of philosophy at the Rice Institute, has produced in one volume a miniature theological library. Indeed it is more than that, for he begins with definitions of religion and gives an account of the way it developed in primitive societies, and also discusses such philosophical issues as the relation of religion to morality and nature and super-nature, and reviews the arguments for the existence of God and personal immortality.

The author's point of view, if it must be defined, is liberal in the sense that he accepts critical methods of study and has a modern outlook but conservative in the sense that he has a deep feeling for history and a sympathetic understanding of how the great beliefs that men have held took form and how they acquired their durability. He has no admiration for minds that are "open and free because they are unengaged."

As a philosopher Dr. Tsanoff recognizes the stubbornness of the problem of evil, "the abyss of the human spirit," and its implications for "the idea of divine perfection." He reviews the arguments by which men have attempted to construct a theodicy—a justification of the ways of God to man—and without claim to finality summarizes his own view. "If," he writes, "we were to entertain the notion of Absolutely Perfect Deity blandly contemplating the moral toil of men and women in the way that lenient adults sometimes regard the intent but inconsequent undertakings of children, as things which really do not matter one way or the other, we would have a notion that might well drive one to atheism. . . . Value is eternally real only

in being inexhaustible, that is, in its eternally active perfectibility. Fruitful theology and axiology (value theory) should turn from the past perfect tense to present participles. It is this achieving, problem-facilitating, hazarding activity that is really perfect."

The Christian doctrine of God is always a human formulation; it is "naively arrogant" to make it God's doctrine. Christian truths, no matter by whom written down are Holy Scripture. "Nothing that lives is retrospective only or mainly."

F. E. J.

A History of American Congregationalism

By GAIUS GLENN ATKINS and FREDERICK L. FAGLEY

The Pilgrim Press. \$2.00.

The last comprehensive history of Congregationalism was published over half a century ago, making the present book long overdue. Two authors of very different mental types and interests, one a long-time pastor and teacher, the other a denominational administrator, have collaborated. Each has brought competent and distinguished gifts, but the combination, as they themselves recognize, has resulted in considerable repetition of treatment and fairly significant differences of texture in the writing.

Roughly, the first half of the book is Dr. Atkins' intriguing reinterpretation of the fairly familiar story of the translation of an English Separatist sect into a New England state church, followed by reversion to a new type of sectarian character on the frontier, along with denominations of more consistently churchly tradition, during the period of Western expansion closing with the Civil War. Dr. Atkins makes commendable use of the considerable new light

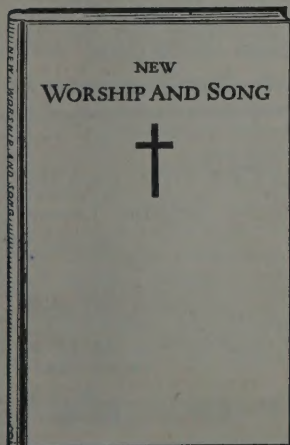
brought by recent scholarship to the problems of the origins and complex character of the Congregational movement both in England and New England.

In contrast with this chronological treatment the second half of the book, primarily the work of Dr. Fagley's experienced pen, is essentially a topical treatment, too extensively oriented, in the present reviewer's mind, from the viewpoint of Congregational national organization. The voluminous details of the history of organizational development are invaluable as a record but involve a certain narrowing of the scope of treatment with perhaps an undue limitation of interest, so that the total sweep and movement of the history is somewhat dissipated and hardly recovered in the concluding chapters.

From the standpoint of the present writer, the interpretation of the last fifty years of Congregationalism somewhat misses the mark even from the organizational standpoint. It is true that Congregationalism has lost its character as a separatist sect and that the interdependency of the local congregation has given way to a strongly built denominational connective structure. It is also true that the General Council has had a great influence in integrating denominational life and has taken on directive functions of high importance. But meanwhile the State Conferences have emerged in a central position in the life of the denomination. They have become almost omniscient and interpose at almost every point between the local churches and the national organization; so that no program—and particularly no financial cultivation—can take place except within the administrative operations of these Conferences. Because they do not have above them a formally legislative general body, they are more important than the Methodist Annual Conference or the Episcopal Diocese. They perform functions which Presbyterians have left with the smaller ecclesiastical unit, the presbytery. The final evidence of this central position appears in a resolution of the Congregational General Council of 1942 that "it is desirable that ministers be ordained or their ordination authorized by the State Conference." But one could gain no knowledge of this most crucial development from reading the present book.

H. P. D.

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War-Time Pilgrimage

By CLIFFORD P. MOREHOUSE

Morehouse-Gorham, New York. \$2.00.

This wartime pilgrimage to Canterbury and other points in the British Isles tells in a delightful, informal way the story of the visit to England for the enthronement of the Archbishop of Canterbury of the Federal Council's delegates and throws much light on many matters of both religious and political interest in contemporary Britain. It is written in easy journalistic style but the facts included are important and all the more palatable because of their attractive and chatty presentation by the able editor of *The Living Church*.

Experience and the Christian Faith

By HOWARD B. JEFFERSON

Abingdon-Cokesbury. \$2.00.

Professor Jefferson's quest is for a Christian social philosophy. He seeks a modern faith which is both reasonable and spiritually desirable, through a synthesis of the experimental or pragmatic methods of thought and what he calls "the new traditionalism," or reliance on historic Christian tradition. Dr. Jefferson, after examining the values and limitations of experimentalism and the significance and validity of revealed religion, concludes that science may be used in the interest of human values, while faith may be preserved in God as the supreme value. Through man's kinship with the spiritual foundation of nature, a culturally and socially effective religion is a part of the world while it also transcends the world. Thus the Christian may be both modern and Christian, both through respect for sacred tradition and an experimental philosophy. The underlying factors are experience, reason and the content of faith in historic Christianity, in the effort to produce the social action needed in the contemporary age, through an adequate Christian social philosophy.

As a liberal, the author is impressed by the renewed interest in tradition and the

emphasis on "revelation," but at the same time also holds to the liberal "experimental or pragmatic way of thinking." There are, however, exponents of the latter who find tradition dangerous as it tends "to crystallize these ideas into religious creeds and philosophical systems which then become the criteria of truth." On the other hand the philosophy of experimentalism leads to pragmatic humanism. The conservative swing has taken over some who had been humanists.

Direction is sorely needed everywhere and "the values of naturalism can be served only by destroying their self-sufficiency and making them subservient to religious ends." Liberals need to listen in humility to the current criticisms of the theologies they have built. The questions are: "Can we retain the positive values of modernism and at the same time make our religion an effective critic of modern culture? Can we transcend the opposition between experimentalism and tradition?" Part of the business of theology is "to indicate relevant considerations" which suggest that "faith is not entirely unreasonable" (Perhaps a feeble way of putting it.—The reviewer).

Logical man may go far but still leave spiritual man unsatisfied. "The distinction between the significance of present activity in terms of consequences and in terms of an ultimate reference is very important for religious faith," in relation to the meaning and significance of life.

In addition to the "felt presence of God," there is for the Christian "a particular revelation to be found in Christ and His Church." We have faith that God speaks to us through this historic religion. The liberal and humanistic view of Jesus can hardly be the sole foundation for Christian faith. Jesus reveals the nature of God. But there is no fundamental opposition between experimentalism and tradition.

Liberals still believe in the social implications of the gospel, but are confused as to what they are. We have not found an adequate theology to make the Christian ethic relevant to modern problems, independent of the presuppositions of a capitalist society. American Protestantism is unduly dependent on modern culture.

"It is only that paradox of divine idealism regarding man's potentiality, and rigid realism concerning his actuality, that can ever meet the human fact," and "Christianity has proved its ability" to survive social upheavals.

Such, in the merest sketch, is a glimpse of another effort to preserve the best in liberal thought, while gracefully heeding its critics.

C. S. M.

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Compiled by ARTHUR HINDS

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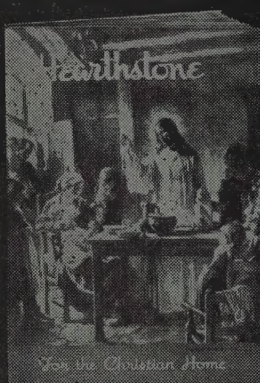
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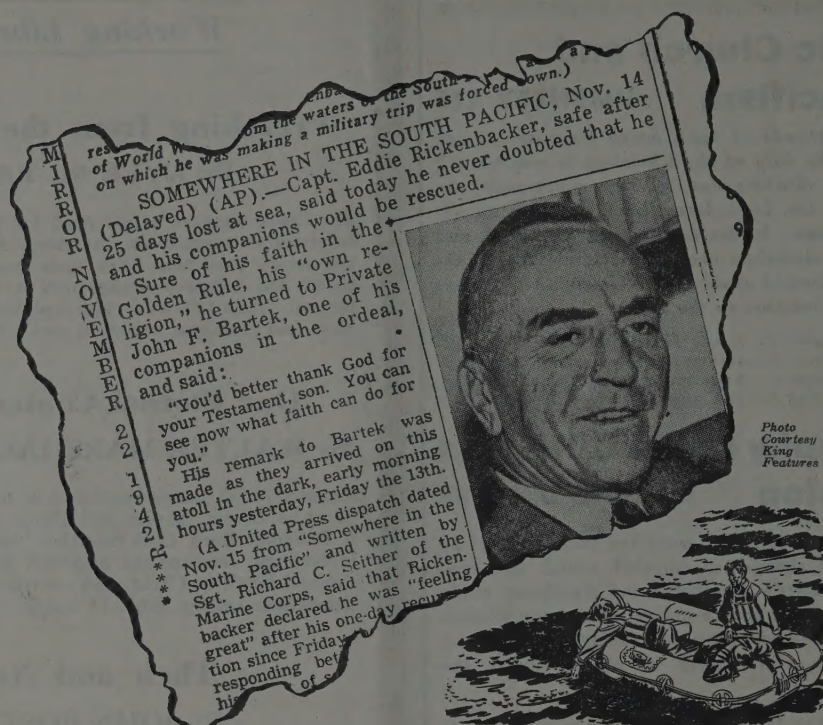
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